

## Human Research Methodology

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### Abstract

*Scientific research methods are essential. Each science has its subject matter and different methodologies that produce different cognitive results. Science is human life, however, science becomes a metaphysical theory, it is governed by the methodology of philosophy in history or mathematics. Philosophy and mathematics are theoretical sciences, making the related sciences into models, ideals, and pure reason. The inability of science becomes human misfortune, science becomes strange to people. True science starts from human life and becomes a methodology for researching related scientific disciplines. When studying the outside world, people uphold the principles of objectivity, comprehensiveness, development, specific history, and practice. When studying life, the object is perceived that human beings are living in the process of creating abilities and needs that make life rich and diverse. Humans are both the subject and the object of scientific research. Interdisciplinary sciences have in common that they take human life as the object of research.*

**Keywords:** Cause; Result; Necessity; Freedom; Human.

### Introduction

In today's conditions, the field of science is not only rich in cognitive objects but also diverse in methodology. Different objects and cognitive methods make research results different. However, scientific results also depend on metaphysical methodology, so scientific research results cannot avoid subjectivity, bias, and imagination. Avoiding pure reason in scientific research not only determines the correct research object but also has a consistent methodology in perception. Therefore, the article Human Cognition Methodology contributes to clarifying the subject and methodology in scientific research.

#### *Research Status of the Topic*

When studying methodology, Marxist philosophy affirms: "The natural sciences have carried out a tremendous activity and accumulated an increasing amount of matter. But philosophy is as foreign to them as it is to philosophy" (Marx, & Engels, 2000, p.178). The union of natural science with philosophy is an illusion. This resolution is not only a cognitive task but also a practical one. When we turned to the systematic study of changes in nature, the age of metaphysics came to an end. Metaphysics was replaced by mathematics. The richness of human life is the richness of abilities and needs, which become the richness of objects of perception. The object of perception is not only humans but also nature. Therefore, "natural science includes within itself the science of man just as the science of man includes within itself natural science: that would be a science" (Karl Marx and Engels, 42, P.179). "If I have the talent to do scientific research, but don't have the money to do it, then I also don't have the talent, meaning I don't have the real, effective talent to do it. On the contrary, if I have no aptitude for scientific research, but I have the will and the money, then I have the effective aptitude to do so" (Karl Marx and Engels, 42, P.214). Under these conditions "The natural sciences have carried out an enormous activity and have accumulated ever-increasing materials. But philosophy remains as foreign to them as they are to philosophy. Their brief association with philosophy was a monstrous illusion. The will to combine is present, but the capacity is lacking" (Karl Marx and Engels, 42, P.178). Comprehensively promoting human nature makes natural science the basis of human science, therefore, natural science "becomes the basis of real human life, and Taking one basis for life and another basis for science is a lie from the beginning" (Karl Marx and Engels, 42, P.178-179). These contents are the basis for clarifying scientific cognitive methodology.

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## Methodology

To achieve the above-mentioned goals, this study uses a qualitative method. That is clarified through the internal and external objects which are generalized into cause and effect, necessity and freedom, ability, and need, will and knowledge, means and ends, purpose and purpose. entity and product, ownership, which defines humans as both subject and object of perception. Science is the subject of human life. Clarifying the methodology of human perception is based on the subject taking real people as the object and accessing documents mainly from Karl Marx's complete works and academic articles referring to human life.

## Results and Discussion

### *Philosophical Life*

When hungry, thirsty, or sick people appear, eating, drinking, and healing are the requirements of life. Love for the hungry, thirsty, and sick appears. If a person is thirsty and hunger does not appear, drinking and eating are unnecessary; love for the thirsty, hungry, and sick does not exist. If drowning occurs, knowing how to swim is essential. Learning to swim is responsible for yourself. Knowing how to swim is a consequence of knowing how to value life, and saving a drowning person is a consequence of knowing how to swim. The way of life is the expression of will and knowledge in exchange with objects. The transformation between knowledge and will in the means and ends in choosing the object of life. Not performing metabolic functions, that is, not performing the functions of breathing, drinking, and eating, but people give each other ways to choose suitable objects, it is a reality in lifestyle. People manifest themselves in different ways of living, lifestyles, and occupations. Healing appears as a doctor's profession, teaching as a teacher's profession, a religious ritual lifestyle as a priest's profession, the way of managing society by law as a civil servant's profession, and the way to invest. Investing in a lot of money is a businessman. There is no general, abstract human being, but it manifests itself in the way of life in exchanges with subjects, which are grandparents, parents, children, doctors, teachers, clergy, civil servants, and businessmen. specific history.

The differences between individuals are not only differences in physical condition, genetic structure, gender, bloodline, and sexuality but also differences in lifestyle and occupation in the process of social division of labor. society and level of enjoyment. The differentiation of lifestyles makes life become a different species. Life is about learning how to live with each other, not only is it created like other goods, but it is also about learning how to live, it is about educating each other to be created together. Without differences in lifestyle, there is no exchange. Reality needs each other between individuals with different ways of life. Life not only needs each other in terms of help and support from the limbs in work but also the cooperation of the senses and brain in perception. The results of the cognitive process are guiding and orienting the development of human society, it is popularized into theories.

Reasoning starts from socialized reality but becomes strange, pure reason. Metaphysics and pure reason become the dominant force in society. Changing social life makes theories become aspirations, dreams, and ideals. The difference between past, present, and future in perception causes reality, experience, and aspirations to become confused. Confusion makes truth and falsehood, justice and injustice, and good and evil qualified, making theory strange and metaphysical. The theory that appears is not only a product of helplessness and unhappiness, but it is also a dream, ideal, and aspiration. Aspirations, dreams, and ideals that forget living individuals bring the entire life back to a state of preparation for living. Life becomes emotionless and is determined by reason, making human life two-sided. The richness of dreams and ideals starting from specific historical reality in different means and purposes causes theories to appear.

Doctrine is the product of the thinker, so the doctrine exists through the work and profession of the thinker. Thinkers live by the products they perceive create or produce. Life manifests itself in the thinker's disciplined lifestyle, which becomes a system of theoretical knowledge. Theories appear as both a system of theoretical knowledge and a specific historical context of life, so they are both a means and a goal of life. If doctrine is the goal, doctrine is the measure of life. Doctrine is a means, one part can live by that doctrine,

and another part is its victim. Doctrine is theoretical science, science is always correct in theory, it is pure reason, metaphysics. Philosophy is one of the doctrines that appeared early in history. Philosophical schools appear to make philosophy rich, it is created with "quality, design, productivity, price" bringing different benefits in perception and way of life.

The richness of philosophical schools is the diversity of life. Philosophy not only reflects the lives of philosophers, but philosophy is also a commodity in business and investment. Philosophical goods are popularly created, life has philosophical instincts, philosophy becomes redundant, and life does not store or possess popular products as private property to live on. Philosophical goods become monopolized in production when associated with the dominant force in society, which is the philosophy of enjoyment. The philosophy of enjoyment is the philosophy of self-indulgence. Self-indulgent philosophy appears out of the exchange, philosophy is helplessness and unhappiness, it is imaginary philosophy, metaphysics. Philosophers take pleasure in their metaphysical theories, which are spiritual self-satisfaction in vanity. Discussing, lecturing, and discussing philosophy is painful and false; Also receiving benefits from lies like a comedy taking place in everyday life is joy. Teaching philosophy has become a living profession in history as investing and trading philosophy.

Philosophy is a commodity. Teaching philosophy becomes a profession, with a defined position in the social division of labor, benefits, and income. Philosophy serves a part in the process of social differentiation, making philosophy take on the stance, class status, and class of different species. Philosophies in history call for mutual forgiveness but give commandments and precepts to judge and condemn each other. Philosophy in history is a theory without humans, or when it is theorized about humans, it is a two-sided humanistic philosophy. The two-faced humanity in philosophy makes the theory of humans a fallacy of empty words. Philosophy is no longer life but philosophy becomes metaphysics.

Philosophical schools in history took ideals and dreams as the premise of research but did not take reality as the premise in perception, and did not take human liberation as the goal. Aspirations and dreams serve as a premise in building and training life to return to standards such as traditions, canons, laws, and regulations. The direction and guidance of philosophy make the lifestyle of family, religion, state, company, and bank become the habits and instincts of different species. The premise and purpose of that philosophical system is the concept of the world, epistemology, and outlook on life to explain the world in many different ways. Of course, that theoretical system is not completely imagined, but it is also a product of helplessness and misfortune. The concepts of the world, human life, and epistemology are generalized and abstracted into categories of truth, goodness, and beauty presented through a system of concepts, judgments, and inferences. This system of reasoning is recognized by feelings as a premise in logical cognition, becoming pure reason and metaphysics.

Ideals and aspirations are generalized through a system of oppositions defined as right and wrong, truth and falsehood, justice and injustice, good and bad, happiness and unhappiness, and good and evil. in life. Philosophy appears not only as a means of survival for a section but also necessary for scientific research. The philosophical system is the methodology for the sciences. Scientific research is often approached from certain philosophical theories. The richness of philosophical schools is the richness of methodology. Methodological diversity is the richness of the results of scientific research. Different philosophical theories make different scientific results in perception. Historical schools of philosophy explain the world in many different ways, making philosophy imaginary, metaphysical, and false. The metaphysics of philosophy in history makes the sciences directly related to philosophy as a science outside humans, an alien science that makes living individuals forgetful, powerless, and unhappy. become popular.

The difference between the methodological trends of philosophy is the difference in scientific awareness. The debate in the fields of aesthetics, religion, ethics, politics, law, and economics stems from the worldview, methodology, and outlook of different philosophies. This difference confuses the values in emergent science. Aesthetics, religion, ethics, politics, law, and economics are based on the methodology of different philosophies, making these sciences take the stance of different philosophical doctrines. Idealistic philosophy takes consciousness, imagination, and documentary information as the premise of cognition; Materialist philosophy takes the objective world as the premise of cognition. Differences in the

premises of philosophical cognition make differences in the field of science. As a result of research, scientific perception is determined by theories or practices. It is unavoidable that ideals and aspirations in theory conflict with reality.

Truth, goodness, and beauty are ideals and aspirations, but they are expressed in life as different means and purposes of life. One part takes truth, goodness, and beauty as the goal to aim for, and the other part takes it as a means for their livelihood. Freedom, equality, and fraternity are always true in theory and are the premise for scientific cognition. They are the means of one part but the goal of the other. Freedom, equality, and charity are the means, a part can live by that theory, and a part is a victim of it and becomes miserable. The contradictions between theory and practice are both unified and different in life. Differences in life become bound by tradition, canon law, and legal prohibitions regulated by the money of different forces. These concepts are determined by philosophical methodology, and at the same time, they are associated with the interests of various forces. Science is alien to life, it becomes the means and ends of a specific historical species. Philosophy becomes a methodology in scientific cognition in particular and life in general. Life carried out according to the given philosophical methodology cannot be equal to robots.

While the East was still infatuated with emotional thinking and two-sided humanism, the West had completely solved the problem of criticism of pure reason, marking the end of classical German philosophy. Scholastic philosophy helped the West survive in the medieval night for about a thousand years, while the two-sided emotional and humanistic thinking in Eastern philosophy created conditions for some countries influenced by that philosophy to become confused and backward until the late 19th and early 20th centuries. Business and production of traditional philosophical goods are slaves to pure reason, super biology becomes a slave to the instincts and habits of money. Eastern philosophy, scholastic philosophy, metaphysics, and pure reason in history have been the methodology for extra-human sciences or have two-faced humanistic colors that make life helpless misfortune, and individuals are different means in the entire social structure. Philosophy is pure reason, metaphysics is philosophy without humans as a methodology for science, which is non-human science, and science associated with philosophy makes science humane. two-sided. The two-sided humanity in philosophy makes one part survive philosophy, another part is its victim. The inability of philosophical methodology in cognition in general and scientific cognition, in particular, has been replaced by mathematical methodology. Mathematics appeared meaningful in the eradication of philosophical methodology in history, it created conditions for the development of natural sciences.

### *Mathematical Life*

Since the Renaissance, the sciences have gradually separated from philosophy into independent sciences with their objects, especially mathematics. Mathematics becomes an independent science, with its object. The system of mathematical theories is constantly supplemented and perfected, becoming a methodology for other sciences. Mathematical methodology helps the natural sciences make discoveries. The influence of these sciences caused the political economy to have a new development in Western Europe, especially within a century in which capitalism created a method of production equal to all generations before communism. again. Mathematics separated from philosophy into an independent science, creating conditions for the development of natural sciences, engineering, and production. Political economy is constantly fueled by sciences that use mathematics as a methodology. Mathematics appears as a requirement of life, it abolishes philosophy and metaphysics. From the beginning, life is about exchanging ways of living, but later on, exchanging life is expressed in lifestyles, occupations are goods, making life difficult to understand. Incomprehension is characterized by the transformation between opposites of life such as right and wrong, truth and falsehood, justice and injustice, and good and evil. The transformation of opposites is a process of quantitative accumulation leading to qualitative change. The different properties and functions of life are quantified in natural functions and social tasks.

Life is quantified by time, productivity, and efficiency expressed in products. Differences are determined by scale and nature and are requirements of life. Mathematics appears not only as a requirement for production labor, making products with good quality, beautiful designs, low prices, and high productivity in the ideal object modeling, but also as necessary for commerce. Accurate in weighing, measuring,

measuring, and counting. Mathematics is born from life and solves the requirements and tasks of life. Mathematics exists through the work of mathematicians. The existence and development of mathematics have become a survival profession. The profession of teaching mathematics appeared.

Life is trained by mathematics, making mathematics a methodology in scientific research. Mathematics in scientific research makes mathematics a system in the relationship of calculations. Right and wrong in scientific cognition take mathematics as a reference system. Mathematics is a part of the sciences. When teaching mathematics as a profession, mathematics does not take life as the premise but takes idealization as the premise and purpose in building the theoretical system of mathematics. These are unproven premises, they are accepted by emotions as premises and the ultimate of mathematics is always limited. Experience doubts the achievements of modern scientific thought while blindly believing in the theoretical achievements of mathematicians. The premises, limits, and definite domains of mathematics are recognized by feelings and assumptions. Mathematics is always correct in theory and is an independent theoretical science.

The category of mathematics is presented through a conceptual system of points, lines, planes, and coefficients with the operations of addition, subtraction, multiplication, and division. Mathematical categories carry within them a certain idealized value. They are univocal and therefore cannot be understood differently, even though these categories are recognized emotionally. The univocal nature of concepts makes mathematics a consistent and rigorous theoretical system recognized by mathematicians. The task of opinion mining benefits greatly from the use of learning algorithms such as logic and systems. Therefore, "Opinion mining tasks greatly benefit from the utilization of powerful supervised learning algorithms such as logistic regression, decision trees, or support vector machines. Before the application of these algorithms, it was common practice to preprocess and analyze text data using techniques" (Kularbphetong, K., Roonrakwit, P. ., & Boonseng, C. ., 2024, P.153). Belief in the theoretical system makes mathematics a methodology and a reference system for other sciences. Science is only correct when it uses mathematics as its methodology and reference system. Mechanics, quantum, physics, chemistry, and biology are different sciences but are united in mathematical theory. Mathematics has a theoretical system, so sciences that do not adhere to mathematical theories are outside science, not science. If mathematics is not compatible with science, then mathematics supplements theory, or science supplements theory to match mathematics. If theory is not supplemented, the sciences lose direction. Science separate from mathematics is beyond science, not science. Science quantified by mathematics is science. But mathematical calculations are only correct in cases where the denominator is non-zero, true in the specified domain, the square root is greater than or equal to zero, the starting premises of mathematics have not been proven, it is only recognized by emotions, so calculations outside the specified domain make mathematical theory impotent.

Mathematics is always correct in its theory, but mathematics can be correct or incorrect in reality. Mathematics becomes powerless with life. Life is not reduced to simple calculations, emotions, and love that have not been explained by arithmetic, geometry, algebra, and calculus. The powerlessness of mathematical theory in the face of changing entities makes theoretical sciences powerless in life. Happiness and unhappiness cannot be quantified, converted by mathematical calculations, and cannot be reduced to simple quantification by the amount of money between rich and poor, noble and vile. Each person has a different life, do not use standards or money as a measure for individuals. Mathematical theory is powerless before truth, creativity, and freedom. Life becomes emotionless, dictated by mathematics. The coldness of mathematical numbers is a survival profession.

Science related to mathematics is science. Science is the living subject of scientists. Scientific products become products of mathematics, making science imaginative and metaphysical. Science separated from life becomes a strange force, dominating people. The sciences are united with mathematics, making science foreign to life. Theories of relativity, the Big Bang, and quantum entanglement derived from mathematical theory become language games, deforming science into a new form of religion. In the past, science was mainly a collection of documents and truths of events, it was the science of unchanging, unified things, but today science is the systematization of processes, and the emergence and development of those things binds the processes of nature into a unified whole. But this science becomes a non-human science, making the remaining science a means of survival. Mechanics, quantum, physics, chemistry, and biology are foreign to

life as commodities in transactions; making that science the dominant alien force. Life depends on this scientific theory.

Theoretical science is a metaphysical science, pure reason, one part survives by teaching and disseminating scientific theories, and another part is a slave to those theories. Theoretical science is the product of the process of education, training, and discipline according to a given pattern. Theoretical science is the goal, lifestyle is the means. Theoretical science is a means, theoretical science is the lifestyle and profession of a scientist. Scientists live their scientific products. As scientists become popular, the nonsense of science becomes a metaphysical theory that guides public opinion about the quality of various goods. The way of life trained by science through lifestyle and profession causes science to lose its creativity. Theoretical science is the inheritance, assembly and assembly, cutting and pasting, learning of discovered knowledge, making science nothing new, other than theories based on the methodology of mathematics.

Science is the life of a scientist. Scientific life is a requirement of society. Science is a means, science affirms the goodness of family traditions, the nobility of religious canons, the majesty of laws issued by the state, and the quality of goods produced by the company. export. Science is no longer creativity, but science is a product produced to shape public opinion. It serves the interests of one section at the expense of the other. , making the little ones abandoned, forgotten, and put on the sidelines of life. The difference between science is investing money to make a profit. Science serves the lifestyle and career intentions expressed in the behavior of patriarchs, clergy, civil servants, and businessmen; making science instinctive in cognition. The two-sided contradiction in aesthetics, religion, ethics, politics, law, and economics makes life helpless and unhappy. The impotence of mathematics is the impotence of these sciences. Eliminating helplessness and unhappiness becomes eliminating the scientific instinct.

The impotence of the sciences in today's conditions has its origin in the impotence of mathematical theory. Mathematical theory is dogmatic, mechanical, programmed science. The mathematical instinct makes the sciences impotent in cognition. By using mathematical theory as a scientific research methodology, programmed robots and computers can solve complex calculations in scientific research better. The impotence of mathematics becomes the impotence of science in today's conditions. The inability to perceive science becomes human misfortune. The unhappiness of people in history was created by philosophy, the unhappiness of people in today's conditions is caused by mathematics. Eliminating unhappiness becomes eliminating mathematics, which is eliminating instinct in scientific cognition. Eliminating the scientific instinct is the task and function of human philosophy, which is the science of humans.

### *Human philosophy*

Throughout history, people have created for themselves false notions about themselves, about what they are now or what they will be in the future. People are built according to pre-given stereotypes and standards, without considering practical activities associated with abilities and needs totally about each other. Building people based on stereotypes and standards makes people difficult to understand. When you can do what you want but don't do it; Do what you don't like; think about things that should be done but don't do them; and know what not to do. In history, people have called for forgiveness for each other, but they have not forgiven all of us as holy people according to these incomprehensible stereotypes and standards.

Real, practical life about living people serves as the object and premise of scientific research. Humans are the beginning and end of all cognitive processes. Understanding human origins is positing an awareness of generations that have not existed. Non-existent generations are the object of perception, so they cannot avoid being one-sided, metaphysical, and imaginary. The study of humans needs to place the process of change in a direct cause-and-effect relationship, human communication is repeated in maintaining the species, survival, inheritance of customs, and instincts, and Creating possibilities and needs. The appearance of humans needs to be seen in a direct cause-and-effect relationship, so children inherit both their natural biological structure and social genetics from their parents. Even the emergence of asexual reproduction and advanced scientific achievements cannot explain that humans originate from nothingness and imagination.

From the perspective of pure reason, the first cause and the final effect cannot be clarified; it is not an object of perception. Trying to assume there is a first cause and a final effect is an assumption, an imagination. When asking the question of who the first human was, in awareness, it was acknowledged that humans did not exist. Humans do not exist, but continuing to learn about human origins is absurd. This question is considered from the perspective of metaphysical epistemology, pure reason but not yet derived from life, so the question is a product of imagination. Originating from imagination, something that does not exist in reality, that question is unrealistic and not serious, so there is no need to answer because it is not correct. Assumptions and concepts make perception difficult to understand, while real life and practice are the premises of perception. The question of whether humans exist or not is redundant. Human existence is obvious, inevitable, and needs no proof, no disproof. Debating whether or not humans exist just makes science confusing. The sciences do not need to debate whether humans exist or not. Human existence is reality and is the premise for research and awareness.

The creativity of science is that without nature and society, can humanity live? If so, with what things, what are those things like, how to create them, and How to live together to create a human being? Human philosophy is based on scientific achievements to clarify how to live, how to live, where to live, and when not to live, and at the same time clarify when and where people need each other; and how to behave with each other so that people can meet each other's abilities and needs. Human philosophy does not start from assumptions but from the premise of human life. Science can assume that nature and society are exhausted and unbalanced to create, but it cannot assume that humans do not exist to create.

Assuming humans do not exist, all creation is non-existent and that creation is for nothing. Science does not assume what the world will be like when people die. Death is a product of nature, but if death is a product of society, then death is a commodity in exchange, buying and selling. Trying to assume about life after death to study humans only has concepts related to religion. The concept of the world lived after death is the thought of human destruction because it is performing rituals for those who have died and preparing death for those who are still alive. Behind death is eternity, so maybe everyone wants to die to live. The loss of humanity means everything becomes redundant, science no longer has subjects and objects to research. Science does not ask the question: if humans disappear, what will happen to nature and society?

The mistake in history is that science takes metaphysical, imaginary objects as the research premise, it makes the sciences alien to life, and people become helpless, unhappy, and fake. Science does not ask why humans live, because human life is the premise of all science. Science clarifies what people should do in a meaningful way. Without humans, the existence of species such as families, religions, states, companies, and banks is meaningless; Standards of tradition, canon law, law, regulations, money, and property exist as redundant. Humans not only create needs but also the possibilities of all. Choosing a suitable way of life is very necessary to ask why choose this way of life and not choose another way of life. Why choose that object and not this object?

The question of why requires theoretical science. Theoretical science has its oldest history being divided into philosophy and mathematics. Theoretical science becomes the methodology for other sciences. For different sciences that are not compatible with the theory, or the theory is not consistent with those sciences, the sciences are supplemented with appropriate theories. Theoretical science becomes the basis and methodology for related sciences. The correctness of science is guaranteed by various theories. Theoretical differences in approaches lead to different, even contradictory, scientific results. Sciences beyond theory are not science. But the theoretical sciences are metaphysics, pure reason. Some scientific disorientation due to metaphysical theories is unavoidable in today's conditions.

The history of mathematics up to now mainly has a theoretical system, but the history of philosophy is very rich and diverse in terms of schools. Each philosophical theory is built on different premises that make the theoretical systems of different philosophical schools different. Of course, these theories are not entirely imaginary but are also the product of helplessness, unhappiness, and lies in life. That is why philosophers have explained the world in many different ways without seeing the role of humans in real life. Philosophy in history and mathematics is pure reason and metaphysics. That metaphysics starts from idealized premises, it does not start from the abilities and needs of real people, specific living individuals.

Human philosophy is different from pure reason and metaphysics in history. The object of human philosophy is human liberation, it does not start from purely theoretical premises, idealizing objects outside of humans, but takes humans as the premise and the throughout goal. of that entire theoretical system. Human philosophy is not the addition of methods, it does not create fantasies in approaching humans, but it is the simplification of methods in studying humans. That is human philosophy or human science. Human philosophy is a product of life, so philosophy exists through human life. Life maintains body temperature to live, breathe, drink, eat, hear, see, rest, sleep, have sex, produce generations to maintain the species and work to survive. The first and foremost premise and ultimate and highest goal is human communication. The relationship between humans and nature is the relationship between humans and humans. Natural, direct human-to-human relationships that satisfy the relationship between cause and effect, subject and product are the relationships between men and women, parents and children. Satisfaction between men and women, parents and children in survival and maintaining the race is human satisfaction. People are products of each other.

The premise of all human satisfaction begins with the hungry being fed, the thirsty being given drink, the cold being clothed, the deaf being able to hear, the blind being seeing, diseases being cured, and ignorance being revealed. open, the weak are protected, and all are each other's abilities and needs. That is the new covenant, the covenant in human philosophy. Science that is foreign to this covenant only makes science difficult to understand and imagine. Human research starts from the conditions of life, which is the premise of all consideration, perception, and research, and never goes beyond those premises. That premise is that people are not in an isolated, fixed state of imagination according to a given pattern, but are people in the process of communication who can see through experience, senses, and organs of things. certain natural and social circumstances. Perception that is foreign to humans makes science difficult to understand, imagination is explained by the semantics of literate people.

Science, in general, comes from the basis of human life, from practice, but if we take one basis for life and another basis for science, from the beginning, money is a lie. The entire development of science is human science, human philosophy only arises from humans and serves life. As human life is rich, science has many subjects to research, and many scientific specialties have appeared. But science does not complicate the methodology but simplifies the methodology. Managing the world scientifically does not make humans become something strong or great, but makes humans become the abilities and needs of all. Without humans, everything in the universe becomes meaningless, the loss of humans makes the existence of the universe redundant.

Real humans are the mediators between nature and society, therefore, human philosophy is the basis and methodology that makes natural sciences and social sciences closely related to each other. If science separates itself from humans or separates humans from science, that science becomes strange and dogmatic. Natural sciences and social sciences are sciences that take humans as the premise, object, and measure of research. Exploring and exploring the world outside of humans is at the same time researching and discovering the world within humans, because they have the exchange of support and interaction in perception. Life inside and outside of humans, although different in the form of existence, is a unified, balanced entity that blends into one. Diversity of possibilities is the diversity of needs. The diversity of objects of perception is the diversity of nature and society. The premises of the research are not unified, so the research results of the sciences are still debated, and further research continues. The debates and issues that continue to be researched in science have their cause when research starts from imagined premises, that is, starting from things that do not exist in the present. In reality, there is no premise in research, or arbitrarily, without mastering the premise when approaching the problem. Sciences without premises make it difficult to understand, the rest of science is the nonsense of literate people, it is the theory of a utopian society.

The theory of real society is a social philosophy, it does not make life complicated but reduces all complexity to the simplest possible form of life. No happiness does not begin with complexity, but no unhappiness ends with simplifying life. Society in complex relationships is returned to a simple, rustic form in the richness and diversity of the world when starting from realistic premises. Without starting from those realistic premises, it is impossible to understand the happiness that comes when life becomes rustic and



simple; Without understanding what happiness is found in simplicity and rusticity, educating people and building a realistic society becomes redundant. Caring for a real society is still far away, there are still no days of living happily. No science can do a better job than religion in preparing for a happy future.

Human history is the history of the unity of means and ends. Animals and species possess objects to survive, but humans are different. People live by the products it creates. Universalized human products are social. Society is a product of human perception, creation, and production. Humans are separated from nature through social life. The diversity of social life is the richness of products. Society is rich and diverse, but in the end, there are only two areas inside and outside humans, which are consciousness and matter. The basic problem of all philosophy in history is the relationship between consciousness and matter, thinking and existence.

Consciousness and matter are a unified whole in living humans. But reality always changes and differentiates into what comes before and what comes after directly in the relationship between past, present, and future. The past and future exist in thought, and the present is reality. When separating consciousness and matter from human life in a metaphysical way, which comes first, which comes last, and which determines which? When consciousness and matter are in a direct cause-and-effect relationship, which comes first and which comes later is determined. When they are not in a cause-and-effect relationship, do not discuss what comes before and what comes after. Even answering the chicken and egg question, which came first and which came later, puts it outside the direct cause-and-effect relationship. When the chicken and the egg are in a direct, realistic cause-and-effect relationship, the question of the relationship between the chicken and the egg; What comes first and what comes later becomes redundant.

Awareness in general needs to see a direct cause-and-effect relationship between consciousness and matter in human life to be meaningful. Without taking the direct cause and effect connection in consciousness, the question is always the chicken and the egg, consciousness, and matter, the universe and God; Which comes first, which comes after, which is the subject, which is the product becomes an eternal question, an indefinite, endless chain without end that makes pure reason absurd. agnostic. Resolving the relationship between consciousness and matter must place it in a realistic, direct relationship between cause and effect. The cause comes first and the effect comes later. The cause is the means, the result is the end. The transformation of means into ends makes people manifest in different products. The product is human, causing the effect to come first, the cause to come later is freedom. The pre-existing result in thinking is the expected result after performing the behavior. Resolving the relationship between consciousness and matter becomes resolving the relationship between necessity and freedom. The unity between necessity and freedom is a matter of human life. The fundamental problem of all philosophy in history becomes the human problem in today's conditions.

When considering people in today's conditions, it is necessary to clarify the direct cause-and-effect relationship, thereby clarifying the subject and the product. The subject is the cause, and the effect is the product. Humans are both subjects and human products. The transformation between subject and product in means and ends becomes mutual use between people. Mutual use between human beings becomes a matter of human ownership. When people are products of each other, the direct cause-and-effect relationship becomes helping each other voluntarily, freely, and without profit. People are the measuring stick, there is no discrimination. Animals live from the natural world outside, humans live from their products.

Products on the inside correspond to standards, and products on the outside correspond to money. Human communication using products as brokers is social. People are no longer a product of people but a product of society. Society is the subject, people have social instincts, and they are slaves to products. Therefore, every expression of diligence, dedication, and care for any subject is care and concern for the products. Products serving people become people serving products. People no longer help each other voluntarily but care about products that bring joy. "Indeed, every expression of diligence, dedication, and care bestowed upon any of these objects resembles the ones devoted to a cub in need of care. Caring activities are so important to our species that they stimulate our imagination and extend behaviors, transcending the

parental dimension and originating very articulated, varied, and complex family of daily occupations” (Marchesini, R., 2024, P.167).

People are the premise of social communication, making objects different not only in space, time, and movement but also in products. One object is exalted while another object is degraded, this species is gentle, and that species is fierce, causing the distinction between good and bad, good and evil, right and wrong, and truth and falsehood to appear. When using products as a measure, people are discriminated against. When people are used as a measure, truth, creativity, freedom, and responsibility become the criteria of life. Truth, creativity, freedom, and responsibility are the basis for each person to fully reveal their true nature in creating themselves. People are the measure of non-discrimination, becoming non-discriminatory in terms of origin, race, skin color, hair style, and ethnicity; There is no discrimination in terms of gender, age, job, or profession; there is no distinction between rich and poor, noble and lowly; Therefore, there is no distinction in terms of enjoyment and income. All individuals are a reality, the truth lives in different professions but are all the same people. The same person is the basis for human communication in social life. Realistic social research that does not see that people are the same will only confuse values and prices, truth and falsehood, good and evil.

Humans are the subject of perception and the object of perception. All things and phenomena exist in two basic forms: inside and outside humans. Social life is rich but only exists in those two forms. One is that society is within people, people live by society, and it manifests itself in different abilities in work, profession, and employment positions. Second, society is outside of humans, so society is human needs. If society is not a human need, then society is meaningless, its existence is redundant. People satisfy society to survive and become a society that promotes people. It is a society that maximizes the use of different potentials and resources for development. People are the measure, everyone is equal. When standards and money are used to measure people, society discriminates between noble and lowly, rich and poor.

## Conclusion

Through analysis and discussion of the above content, we can conclude:

One, philosophy and mathematics are theoretical sciences, they are always correct in theory. Correctness in theory becomes the methodology for related sciences.

Second, the contradiction between philosophical trends becomes a difference in methodology. Differences in research methodology make scientific results different.

Third, the consistency of mathematics becomes the reference system for the sciences. But the impotence of mathematics becomes the impotence of cognition in the face of changing reality. Understanding science using mathematical methodology will be better solved by AI.

Fourth, human philosophy becomes a scientific methodology in current conditions. When studying people, it is necessary to place it in a direct cause-and-effect relationship, which becomes the relationship between the subject and the product. Mutual use between people is to use the entire world for what people want. Humans are creative subjects.

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